

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 43, Vol. XXIV.

Saturday, October 25, 1862.

Price One Penny.

REFLECTIONS ON THE GOSPEL AND ITS BLESSINGS.

All should remember that the blessings of the Gospel are obtained through faith in God and his promises, which alone will cause mankind to go forward and render obedience to the commands of Heaven. When the proclamation of truth in these last days reached the honest through the testimony of the servants of God, they, like those of whom we read in days of old, became pricked in their hearts, that is, they believed those who bore that testimony were sent of God, and that they declared the ways of life; because of this faith they rendered obedience to the principles which the servants of God declared were the requirements of Heaven, by repenting of all their sins and forming a fixed determination that they would sin no more, submitting themselves to a servant of God, who was legally authorized, who administered unto them the ordinance of baptism for the remission of sins, and receiving through the laying on of hands the ministration of the Holy Ghost. They thus became the adopted children of God, and members of his Church, having received the seal of the Holy Comforter, the Spirit of truth, through which they have the promise that so long as they shall continue to live upright, pure and holy, keeping all the commandments of God, they shall be led into all truth, and

taught in relation to the principles of life and salvation here and hereafter, that they need not be barren or unfruitful in the things of God.

We are informed by the Apostle Paul that our bodies are tabernacles for the indwelling of the Holy Ghost, and that it will not dwell in unholy temples; hence, in order that the Saints may retain the Holy Spirit, and have it remain and dwell with them, they must keep their bodies and minds pure, which can only be accomplished by separating themselves from the evil associations, customs and practices of the world. We are informed by one of old, that Evil communications corrupt good manners, the truth of which the history of the human family sustains by innumerable examples. In order to purify the body and have holiness dwell therein, the Saints will have to school their minds and keep them pure, agreeably to the admonition of the Prophet Isaiah, who said, "Let the wicked man forsake his sins, and the unrighteous man his thoughts." If the Saints allow their minds to wander and ramble, if their thoughts are impure, and they think of and contemplate acts of wickedness, and take pleasure therein, they will grieve the Holy Spirit and it will depart from them, leaving them to themselves to be over-

come by the Evil One, and to commit deeds of darkness and sin upon which they had suffered their minds to ruminate with so much pleasure. In like manner, if they are pure in their desires and thoughts, and take pleasure and satisfaction in learning and understanding the principles of righteousness and truth, their associations and communications will be pure, and they will be led to perform acts of righteousness, holiness and goodness; and the longer they live and sustain and practise the holy principles of the Gospel, the more they will love them, and the greater will be their joy and happiness, and their faith will increase before the Lord, for they will have a realising sense that their hands are clean and their hearts pure, and they will be able to ask for such blessings as they will need to give them power to accomplish all things that may be necessary to secure all the blessings pertaining to a full salvation with that confidence and assurance which will not receive a denial, and thus the influence of the Gospel, which is the power of God unto salvation, will increase upon them, and they will understand the principles of righteousness.

We are informed that faith is the gift of God, and that without faith it is impossible to please God; thus it is evident that no one can be blessed with true faith unless there first springs up in the heart pure and holy feelings, and a desire to do right, love God and keep his commandments.

The more faith the Saints have, the greater will be their favour with Heaven. Faith, active living faith, which is unto life and salvation, is only obtained by cheerful obedience to all the commandments of Heaven, as they shall be made known from time to time.

If the Saints wish to receive blessings from the Lord, let them examine themselves closely and minutely, and become dispossessed of all vanity and worldly pride, that they may be untrammelled by the evil influences which may surround them, that thereby they may obtain power to apply themselves earnestly and faithfully to obtain knowledge and understanding through prayer and study, the reading of good books, the words of Apostles and Prophets and

holy men of God, both ancient and modern, that they may comprehend the things of God and understand his will concerning them, and be able to see things in their true light, and thereby act understandingly, which alone will give force and weight to their efforts to do good, and eventually secure unto them those blessings and that happiness which they so much desire. Some of the Saints who bear witness that they have received a testimony of the truth, feel at times almost to murmur and be sorrowful because they are not more inspired of the Lord by the influence of his Spirit, and have not more of the gifts of the Holy Gospel conferred upon them, when, at the same time, past experience has proved when they have been interrogated in relation to their conduct and course of life, that they have been very negligent in relation to many duties which are required of the Saints in the Gospel covenant; they have either neglected their prayers in the season thereof, been negligent in assembling themselves with their brethren and sisters at the house of worship, or have been backward in paying their Tithes and offerings, and rendering that assistance to sustain the work of God which their circumstances and the blessings being conferred upon them demanded they should. Others have felt to continue to associate, mingle with and indulge in many of the customs and practices of the world, which, peradventure, they may have imbibed or indulged in in their early or former life, when they know and will acknowledge such a course to be wrong and contrary to the inculcations and requirements of the Gospel, thus plainly manifesting that the fault is in themselves. Such do not understand the justice and mercy with which God deals with the human family. If they did, they would see at once that God is no respecter of persons;—the same yesterday and forever, without the least variableness or shadow of turning—that they could not claim, neither have they any right to expect, any blessing or favour from his hands above their fellow mortals, unless they do better, having their desires and aspirations as well as their course of life more honourable, pure and holy, and themselves earnestly devoted to the cause of truth.

Strict obedience to the principles which are revealed in the Gospel of Jesus, is the only channel through which the human family can obtain the blessing of eternal life, which we are told is the great gift of God; thus it is decreed that none but the honest, obedient, pure, virtuous, truthful and good, shall have bequeathed to them this the most inestimable of all blessings. Yet this great prize is within the reach of all mankind who will listen and obey—the rich and the poor, the high and the low, the learned and the unlearned, the Jew and the Gentile, if they will bow to the standard of light and truth, and become clothed with that humility which was manifested in the birth, life and death of our Saviour Jesus Christ; being willing, if needs be, to receive

and bear the frowns and scoffs of an evil and wicked world, being mobbed, persecuted and forsaken by kindred and friends, reviled and cast out as the offscouring of the earth, and considered not fit to live. These are some of the burdens and afflictions which Jesus and all his faithful servants had to bear, and this is the path through which they travelled in order to reach that fulness of glory and happiness to which they have attained. It takes just as much and the same to save mankind now as at any former period of the world, for the way, though strait, is not changed, and the gate, though narrow, still stands open that all who will obey the Gospel of salvation may enter and find eternal rest.

"OH, IT'S ONLY A PENNY!"

It is surprising how fast money will go when once broken into and spent upon apparently inexpensive trifles. We hesitate to change a shining golden sovereign to purchase a little luxury that we can do without. But if that gold piece is once changed into silver, either its value is diminished in our eyes, or else, like the untutored Indian, we judge of the worth of money by its amount, independent of the intrinsic value of the coins, and imagine ourselves really richer when we have twenty *shillings* than when we had but one *pound*, and therefore feel that we can afford to buy that, under the former circumstances, which under the latter we should go without. It is still more the case when the shillings are reduced to pence. A copper seems of little value, and twopence or threepence, or even sixpence a day slip away almost unnoticed, and many a man will buy some little unnecessary luxury if he has coppers in his pocket, that he would not feel justified in changing a shilling to obtain. One wants a little tobacco, and he thinks "it's only a penny," never reflecting that he will want the same pennyworth of tobacco the next day, and the day after, and so on through the year; so away goes the

penny for tobacco, which at the end of the year will amount to at least a pound, and probably more. Another wants a glass of ale, or fancies a little fruit, or some other tempting trifle that meets his eyes at every corner of the crowded thoroughfares of our great cities, and his hand goes into his pocket, and if the coppers are there, out they come. If you remonstrate with him, his reply is, "Oh, it's only a penny." If you tell him that he can do without the tobacco, or the ale, or the fruit, or the gin, or whatever it may be, and that the money he spends on them would buy his family shoes, or a little butter to their bread, or the baby a frock, or some little luxury that would gladden the heart of his wife and revive in her soul the smouldering spark of affection which his long-continued coldness and neglect has well nigh extinguished, and that he would experience a thousand-fold more satisfaction in denying himself these little luxuries to minister to her comfort, and would be more than repaid by the tear of gratitude and affection that would glisten in her eye as she witnessed these evidences of the returning love of earlier days, he will say, "Oh, it's only a penny or two, what would that buy?" But if men

would keep a strict account of all the odd pennies they spend for ale or tobacco, they would be astonished at the sum they would amount to at the end of the year; and in many instances they would find that such trifling luxuries had cost them more than the shoes or clothes, or both, for their families.

Now how many there are who would have been able to emigrate to Zion long since if they had only saved a penny a day. And there are very few but what could, in years gone by, have saved that amount. Let us see; how long have you been in the Church? "Oh, ten years," or perhaps "fifteen years," is the reply. Well, a penny a day would have amounted to over fifteen pounds in the one case, and to over twenty-two in the other. But many have neglected to commence putting anything into the Emigration Fund because they could not put in several shillings or pounds at once. When urged to make a beginning, they have

excused themselves because they could only put in a penny or two at a time, and they were ashamed to commence on so small a scale. But never mind, put in a little, if it is "only a penny," it will form a nucleus to which you can add, and when once fairly started and interested in the work, you will find ways and means of adding more pennies than you expected; and as your sum increases, your hopes will rise and your efforts will be redoubled, and you will obtain the last half of the necessary sum much faster and easier than you did the first. Remember that pence soon make shillings, and shillings soon make pounds, and that "Oh, its only a penny" has made many a man poor who might otherwise have been well off, and that a just valuation and careful economy of pence has laid the foundation of the subsequent wealth of many who without them would have remained poor.

NUMA.

DON'T FRET.

What good will it do? How much more will you accomplish by it? Can you do any more work, walk any more miles, make any more money or make yourself or your family any happier by fretting? No; it only wears out the machinery of life; renders you cross and irritable; causes you to be feared and shunned by wife and children and friends, if you have any, and if you haven't, is very likely to prevent your getting any; deprives you of peace and pleasure in youth, and hurries you to a premature, fidgetty, nervous old age. The machine that is kept well oiled and works on steadily and smoothly, will wear for many years and perform a vast amount of work, while one that works irregularly, moves by jerks and starts, and is allowed to go unoiled and without proper care, labours fearfully hard, strains and trembles in every part, shrieks and creaks, and groans and moans, and wears itself out in a short time with sheer friction, while it does not perform half as much as the

other that moves with noiseless regularity, and lasts twice as long.

Fretting is the friction of life. It wears out the body, exhausts the mind, destroys the nervous energy, shortens life, and consequently defeats its own end. Men fret because they cannot get what they want, or do what they want, or cannot get everybody and everything to go or do as they wish them to. Now if you'll take it patiently you will be able to accomplish a great deal more yourself, and to get others to do a great deal more than you will if you fret from now till you drop into your grave. Fretting is a species of suicide, and we are not sure but that the fretful man will, to some extent, be held guilty of violating the sixth commandment. It is not work that kills men so much as it is fretting. One horse will work quietly and steadily in the harness daily, drawing a heavy load, and yet grow fat, while another beside him does not do half the work and yet frets and chafes himself poor.

The former is satisfied to take step by step—the latter is eager to get to the end of his journey at a bound. Just so some men fret and harass their bodies and weary and perplex their minds by trying to crowd the duties of a week or month, or perhaps a year, into one day. Instead of quietly and peacefully, yet industriously and faithfully performing the duties of to-day, and banishing to-morrow with its cares from the mind, they are continually racking their brains about what they shall do and say the next day and the next week, and the consequence is they always neglect or forget the duties of to-day, and are never fit to perform the duties of to-morrow.

Prudence and forethought are good

and necessary; but if you want peace of mind and health of body, if you want to accomplish anything of a permanent and useful character, and if you wish to be respected by yourself or anybody else, fix your mind upon the duties immediately before you; don't attempt to grasp or do too much at once, and whether things go right or wrong; whether the sun shines or the clouds look dark and threatening; whether the world smiles or frowns, friends prove false or foes prove true; or what is equally trying to a sleepy man, if baby awakes you with her squalling in the night when you have just got into a nice sound sleep—don't fret.

SIRIUS.

HISTORY OF JOSEPH SMITH.

(Continued from page 665.)

The following appropriate and expressive poetry we copy from the *Times and Seasons* :—

"THE ASSASSINATION

Of Generals Joseph and Hyrum Smith, First Presidents of the Church of Latter-day Saints, who were massacred by a mob, in Carthage, Hancock County, Illinois, on the 27th June, 1844.

BY MISS ELIZA R. SNOW.

'And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.'—Rev. vi, 9, 10, 11.

Ye heav'ns, attend! Let all the earth give ear!

Let Gods and seraphs, men and angels hear—The worlds on high—the universe shall know What awful scenes are acted here below!

Had nature's self a heart, that heart would beat.

At the recital of that horrid deed;

For never, since the Son of God was slain
Has blood so noble flowed from human vein
As that which now on God for vengeance calls
From 'freedom's ground—from Carthage
prison walls.

Oh! Illinois! thy soil has drank the blood
Of Prophets martyr'd for the truth of God.
Once lov'd America, what can atone
For the pure blood of innocence thou'st sown?
Were all thy streams in teary torrents shed
To mourn the fate of those illustrious dead,
How vain the tribute, for the noblest worth
That graced thy surface, O degraded earth!

Oh wretched murderers! fierce for human blood!

You've slain the Prophets of the living God,
Who've borne oppression from their early youth,

To plant on earth the principles of truth.

Shades of heroic fathers! Can it be
Beneath your blood-stain'd flag of liberty,
The firm supporters of our country's cause,
Are butcher'd while submissive to her laws?
Yes, blameless men, defam'd by hellish lies,
Have thus been offer'd as a sacrifice
To appease the ragings of a brutish clan,
That has defied the laws of God and man!
'Twas not for crime or guilt of theirs they fell—

Against the laws they never did rebel;
True to their country, yet her plighted faith
Has prov'd an instrument of cruel death!

Where are thy far-fam'd laws—Columbia!
Where

Thy boasted freedom—thy protecting care?
Is this a land of rights? Stern FACTS shall say,

If legal justice here maintains its sway,

The official pow'rs of State are sheer pretence
When they're exerted in the Saints' defence.

Great men have fallen, and mighty men have
died—

Nations have mourn'd their fav'rites and
their pride;

But two so wise, so virtuous, great and good,
Before on earth, at once, have never stood
Since the creation—men whom God ordain'd
To publish truth where error long had reign'd,
Of whom the world itself unworthy prov'd,
It KNEW THEM NOT; but men with hatred
mov'd,

And with infernal spirits have combin'd
Against the best, the noblest of mankind.

Oh persecution! shall thy purple hand
Spread utter desolation through the land?
Shall freedom's banner be no more unfurled?
Has peace indeed been taken from the world?

Thou God of Jacob, in this trying hour
Help us to trust in thy Almighty power;
Support thy Saints beneath this awful stroke,
Make bare thine arm to break oppression's
yoke.

We mourn thy Prophet, from whose lips
have flow'd

The words of life thy Spirit has bestow'd—
A depth of thought no human art could reach
From time to time, roll'd in sublimest speech
From the celestial fountain, through his mind,
To purify and elevate mankind;
The rich intelligence by him brought forth,
Is like the sunbeam spreading o'er the earth.

Now Zion mourns—she mourns an earthly
head;

The Prophet and the Patriarch are dead!
The blackest deed that men or devils know,
Since Calv'ry's scene, has laid the brothers
low!

One in their life, and one in death—they
prov'd

How strong their friendship—how they truly
lov'd;

True to their mission until death they stood,
Then seal'd their testimony with their blood.
All hearts with sorrow bleed, and every eye
Is bath'd in tears—each bosom heaves a sigh—
Heart-broken widows' agonizing groans
Are mingled with the helpless orphans'
moans!

Ye Saints! be still, and know that God is
just—

With steadfast purpose in his promise trust;
Girded with sackcloth, own his mighty hand,
And wait his judgment on this guilty land!
The noble martyrs now have gone to move
The cause of Zion in the courts above.

Nauvoo, July 1st, 1844."

Tuesday, 2 —We extract the follow-
ing from Elders Kimball and Wight's
letter:—

"June 21st, 1844.

We again resume the pen to give you a
few further particulars. We met the
Church in the city of Philadelphia last
evening, pursuant to adjournment, the
members being all present. The vote

was taken to know whether they would
sustain the First Presidency and the
Twelve in their calling, and follow their
counsel spiritually and temporally, lay
aside all their prejudice and fears, and
follow them through evil as well as
through good report. There was not a
dissenting vote. We think the Church
is in a good condition. There will be some
added next Sabbath by baptism, and we
trust more ere long. For our manner of
preaching and instructing the Church,
we refer you to brothers Forgeus and
Price.

We leave here to-day, at 4 o'clock, for
the Wilmington Conference; many of the
brethren and sisters from this place are
going with us. We have so many calls
in this place, from those in the Church
and out of it, that we cannot stop a night
in a place. We are at this time at sister
McMinn's, whose family treat us with
all the kindness and attention that the
servants of God could ask. They wish to
be remembered to the Prophet and family,
and so do all the Saints in this place;
and they are now determined to uphold
you by their prayers in all things. I
must confess this was not the case when
we came here, with all. We learned that
it is too much the case that the Twelve
often find their way hedged up by the
presiding Elders endeavouring to exalt
themselves and debase us, but you will
find it different with your case in Phila-
delphia.

June 24th, 1844.

Just returned from Wilmington Con-
ference, accompanied by several of the
brethren and sisters who went from this
place. We can truly say that this was
one of the most pleasant trips in our life.
We went down on the steamer *Balloon*,
and returned by railway.

Our Conference commenced on Satur-
day, the 22nd. The brethren came in
from the adjacent country, and after
much instruction from brothers Kimball
and Wight, we took a vote to know
whether they would go withersoever the
Presidency, Patriarch and Twelve went,
should it be to Oregon, Texas, or Cali-
fornia, or any other place directed by the
wisdom of Almighty God. The Saints,
numbering about 100, rose to their feet
and exclaimed, Whithersoever they go,
we go, without a dissenting voice. This
was truly an interesting meeting. We
have not the least idea that any one will
back out; they are nearly all men of
wealth, and have commenced this morn-
ing to offer all surplus property for sale,
that whenever you say go, they are ready.
We ordained ten as promising young

Elders as we ever laid hands upon. They pledged themselves to start this week and go through the State of Delaware from house to house, and proclaim that the kingdom of heaven is at hand.

On Sabbath, the 23rd, we preached alternately to a large and respectable congregation, and left the warmest of friends in that place, both in and out of the Church. We have hundreds of pleasant sceneries in our journals, which are too numerous to mention at present.

Yours as ever,

H. C. KIMBALL,
LYMAN WIGHT."

Elder John Taylor was brought home from Carthage to the joy of his friends.

"A special session of the City Council was called to devise ways and means for supplying the city with provisions. Dr. Richards, Col. Dunham, Marshal Greene, and others, stated to the Council that many were destitute, and that unless active measures were taken, many must suffer with hunger, as some had already; wherefore it was

Resolved, by the City Council of the city of Nauvoo, that special committees be appointed to visit the different sections of the surrounding country, and solicit the benevolent for donations, or provisions and means for supplying the wants of the destitute of this city; and so far as donations fail, supply the deficiency by loans.

Resolved, That Charles Patten, W. H. Jordan, and L. S. Dalrymple be this committee for Iowa; that D. M. Repsher, A. Morrison, and Capt. Ross go to Madison, Burlington, and the north country; that Benjamin Clapp, Samuel James, and Hiram Clark visit Ramus, La Harpe, and the eastern country, and that Isaac Morley assist the south to carry out the foregoing resolutions.

Resolved, That L. N. Scovil, Edwin D. Woolley, and William M. Gheen, be a standing committee to negotiate for all necessary supplies to those who are on duty by order of Government.

Resolved, That each of said committees keep an accurate account of all donations and loans, and make returns of the same to the Marshal of the city.

Passed July 2nd, 1844, 6 p.m.

ORSON SPENCER, Prest. *pro tem*.
W. Richards, Recorder."

(To be continued.)

"To whom it may concern: -

Elder Geo. J. Adams has been deputed by Council of the Church to bear despatches to Elder Young, President of the Quorum of the Twelve, relative to the death of the Prophet Joseph, and his brother Hyrum Smith, and the brethren are requested to see that no means are wanting to speed him on his important mission.

In behalf of the Church,

WILLARD RICHARDS,

Clerk of the Quorum of the Twelve."

G. J. Adams failed to perform this mission, although he had plenty of means, but J. M. Grant went right through, and carried the word.

Gen. Deming wrote as follows: -

"His Excellency Gov. Ford.

I am sorry to inform you that the mob is still prowling between Warsaw and Golden's Point, waiting for an opportunity to come in and burn and destroy. The mob party are continually threatening us, and are driving our people away from their homes, and they are obliged to come here for protection.

I want you to send about one hundred or two hundred men whom you can depend upon as loyal, to quarter in the woods between here and Golden's Point, so that they can be between us and the mob, and protect us. Our troops are worn out, and I shall soon expect an order from you to discharge my men from the duty they are obliged to perform, to fulfil your order.

I am your Excellency's obedient servant,

JONATHAN DUNHAM,

Maj.-Gen. Commanding Nauvoo Legion.
July 2, 1844, 8 p.m.

At a Council of the Twelve and other Elders, held in the Franklin Hall, Boston, there were ordained two Elders, and arrangements made for dividing off into different parts of the vineyard. Each of the Twelve were appointed to attend several Conferences.

Elders W. Woodruff and Milton Holmes took steamer for Portland, Maine.

Col. Lyman Wight delivered a political address at Bunker Hill, at 4 p.m.

MANY a philosopher who thought he had an exact knowledge of the whole human race, has been miserably cheated in the choice of a wife.

ABSOLUTE purity of thought, and life is the richest human possession, and perfect obedience to the highest attractions of the soul is the only means of its attainment.

693

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 25, 1862.

THE NECESSITY OF SUSTAINING THE PRIESTHOOD.

THERE is, perhaps, no error which the Saints, in common with the rest of mankind, are more liable to fall into, than that of running from one extreme to the other. From the hypocritical sanctimoniousness, or ignorant bigotry and fanaticism which characterize the various sects of the religious world, too many are inclined to fly to the opposite extreme of irreverence and profanity of feeling if not of expression, and of treating with lightness and levity the most sacred subjects connected with man's present and future happiness and exaltation—from that man-worshipping spirit which has been the fruitful cause of so much evil in this and other countries, to one no less fraught with direful consequences, that of undervaluing, if not despising, the authority, power and dignity of the Priesthood—and from a profuse and unwise liberality, to its opposite, a mean and contracted penuriousness. There are one or two instances in which this last mentioned spirit is being manifested among many of the Saints at the present time, but we feel sure that most of them only need to be kindly reminded of their duties, and warned of the evils resulting from such a course, to change or remedy it at once.

The time has been when it was very difficult to get a considerable portion of the Saints comprised in this Mission to realize the importance and necessity of gathering sufficiently to induce them to use economy, saying nothing of self-denial, so that they might lay by a weekly sum towards their future emigration. The extra glasses of ale, or ounces of tobacco, or new bonnets or dresses which could really have been done without, would have emigrated many who remain here and elsewhere. But in many instances wives, instead of assisting their husbands to economize and lay by something for the future deliverance of themselves and their families, have designedly managed to so regulate their domestic concerns and the household expenses, that the hard-earned income of the father would just, or perhaps barely, meet the weekly expenditures, leaving nothing to lay by as the foundation of even a future hope of being able to emigrate. At the same time, such individuals were very kind and attentive in ministering to the wants of the Priesthood labouring in their midst. But we learn from various portions of the Mission that the reverse is being the case now; and that in consequence of the commencement of the fulfilment of the prophecies which have been so long proclaimed, the increasing distress, and the near approach of the wars and destructions which are to desolate the nations in which they dwell, many of the Saints have become suddenly alarmed for their safety, and are devoting every penny they can obtain to the Emigration Fund, to the neglect of other plain duties. Now we are rejoiced to hear that the Saints are waking up

to a realization of the signs of the times, and are making every effort in their power for their own deliverance, because this is a step in the right direction, and God helps those who try to help themselves; but we do not wish to see a panic among the Saints, nor to see them so fearful and possessed of so little faith and confidence in their heavenly Father, that they cannot allow their minds to expand sufficiently to support with their faith and works the Priesthood whom God has placed over them to teach, guide and direct them. A panic in an army is more dreaded by its general than twice its number of foes, and is more disastrous in its results than the most terrible and bloody battle. And so would it be among the Saints should they give way to the fears and extreme uneasiness which possess the minds of many. But we would say to the Saints, stand firm; let not the number of your foes nor the unpropitious gloominess of the future dismay you; keep order and stick to your ranks; watch your officers and leaders and obey their commands or advice, and you may rest assured they will never desert you, and that your efforts will yet be crowned with the laurels of victory.

We are aware, however, that many are doing all they can, both for themselves and the Priesthood; that many wives and mothers have been, and still are, labouring and toiling in conjunction with their husbands to save every shilling they can possibly, or almost impossibly, do without; that they have, with a nobility of soul and self-sacrificing generosity which is sure yet to be known and rewarded, denied themselves in secret of many little comforts and even necessities, and endured privations which none on earth but themselves knew of, in order to aid their husbands in their efforts to get to Zion, and to minister to the necessities and comfort of the Elders—we say to all such, from the bottom of our hearts, God bless you, neither shall it prove a vain or empty blessing, for the time will come, when all you have done will be known, and you will be rewarded with the increased love, admiration and confidence, not only of those for whose immediate benefit you laboured, but of all the true Saints of God.

The time has been, as before remarked, when a profuse and unwise liberality actuated many of the Saints. Their hearts were warmed and filled with joy and peace through the principles of the Gospel they had embraced, and they naturally loved those who had brought such principles to them, and wished to testify that love in some tangible manner; hence many Pastors, Conference Presidents and Elders were presented with valuable and precious mementoes of the love and confidence of the Saints among whom they laboured. There was nothing wrong in this, if those who gave them did not neglect some plain duty to gratify their natural and kindly desire to be liberal. But the trouble is a reaction is now taking place, and from extreme liberality and the bestowal of unnecessary presents and luxuries, some have flown to the opposite of extreme penuriousness.

If there is any knowledge which the Saints possess, any blessings which they enjoy, they have received them, under God, through the Priesthood, and were the servants of the Lord and the organization of his kingdom withdrawn from them to-day, they would soon relapse into the darkness, stupidity and ignorance that surround them. The Priesthood of God is necessary to organize the Saints, to keep them together and to direct their efforts; and if it is necessary, it must be sustained by those who are benefitted thereby. If the servants of God had not been sent to warn them, none of those who are now Saints would have known anything of the Gospel, the judgments coming on the wicked, or the way to escape them; and we have abundant proof that unless the Elders were continually visiting and talking to and stirring up the Saints, many if not all would

forget their religion, relax their efforts, and perish with the wicked. The Elders are the teachers sent of God to instruct the people, and the latter cannot be taught without them. It is also wisely ordained that those who act as ministers of the word should live with and among those to whom they minister, and be provided for by them. In this way, and this only, can the servants of the Lord reach the hearts of the people and adapt their teachings to the varied capacities and wants of those they are sent to teach. By living with the Saints and sharing with them their privations or their abundance, the Elders become acquainted with their circumstances, necessities, difficulties and temptations, and are able to sympathize and counsel with them accordingly. The order of the kingdom of God in this, as well as in all other respects, has proved itself precisely adapted to the wants of the human family, and by no other means could so much good be done. The Lord knows what is best calculated to develop the latent energies and virtues of the human mind, and it is with the design that it may be mutually beneficial to both those who are taught and those who teach, that he has commanded the latter to go forth "without purse or scrip," promising to provide for them, and that those who believed their testimony should feed them and clothe them and give them money; neither will those who enjoy the Spirit of the Lord feel that they are conferring any obligation upon those to whom they thus minister, for they will realize that the Elders are labouring night and day for their good, having left families and friends, home and all its comforts, and in many instances lucrative business and engagements, to go forth as they were required by the servants of the Lord, to preach the Gospel and endeavour to save men and women, and that if there is any favour or obligation conferred, it is in the opposite direction; though when both Saints and Priesthood have done all they can they have nothing to boast of, as they will only have done that which was their duty to do, and all the benefit of which they will reap themselves.

But if the Elders were supplied, or permitted to supply themselves if they were able, with all the means necessary for their support, independently of the Saints or unbelievers among whom they laboured, what sympathy, union or intimate association would there exist between them? Very little, if any; and it would not be long before the Elders and the Saints would be as distinct, as cold, unsympathetic and heartless as the most dead and formal of the sectarian churches. The Priesthood would, sooner or later, lose the Spirit of the Lord, and throw the Gospel *at* rather than *to* the people, feeling a careless independence as to whether the latter embraced the truth or not; and the Saints would become so cold and indifferent that they would feel unable to do anything for themselves or anyone else, and eventually they would dwindle away into sectarian darkness and perish in corrupt and crumbling Babylon.

We have not space to say half we should like to upon this subject, but would add, by way of counsel and encouragement to the Saints, If you wish to be benefitted by the teachings of the servants of God in your midst, if you wish to see them filled with the Spirit of the Lord, to receive spiritual, edifying and comforting instructions from them, and to have their administrations attended with the power of God, be united with them in *faith and works*; remember that kindness begets kindness and love begets love; relieve their minds from the corroding cares of a pecuniary nature, such as Hall rents and Conference and Branch debts; minister to their physical necessities so far as may be in your power, and they will be filled with the spirit of their calling, will be filled with love towards you and an anxious desire to do you good, and will be able to

minister abundantly to you those spiritual teachings which you crave, and thus both will be blessed, united and happy. The Saints need not fear that they will lose their reward for all that they do, for they have the promise that even a cup of cold water given in the name of a disciple, if they had nothing more to offer, or nothing more was required, shall not go unrewarded. Neither need they fear that by sustaining the Priesthood they will retard their emigration; experience proves that where the Priesthood and the Saints are most united and most filled with love for each other, emigration progresses most rapidly, and that if the Saints permit their feelings to become estranged from the Priesthood, they lose the spirit of gathering, relax their efforts, and in the end have saved far less than they would have done had they faithfully discharged their duties in every respect to the Lord and to his servants.

To the Elders we would say, Be as careful, prudent and economical as possible, though we have good reason to believe that most of you are so. Be governed in all your acts and words by that wisdom which is alone obtained through the Spirit of the Lord. Many of the Saints are doing all they possibly can; some would even go beyond the requirements of duty or the dictates of prudence to administer to your comfort; and though we would not counsel you always to refuse the gift of poverty whether of food or money, even where you know they could not be afforded—because in many instances such individuals are really benefitted and happier by the self-denial they exercise—yet, *use wisdom in these matters*. It is, doubtless, a source of comfort to the poor Saints to have you eat with them occasionally, if it be but a crust of bread and a cup of water, and it would be an easy matter by denying yourselves at some other time, to more than repay it in some way unknown to them, or to pass the money they may give you to the credit of their Emigration Fund to assist, in however small a degree, in hastening their deliverance from the thralldom they are in at present. Some of the Elders, we are satisfied, have done this, and though their faithfulness may not seem to be appreciated at present, they will be known and beloved in due time. Remember, however, that you are not sent forth to build up or magnify *yourselves*, but to do good and try to save souls; therefore, you need not take any particular pains to have your labours and faithfulness understood and correctly estimated by the Saints, for they will be sure to be discerned by, and cannot be hid from those who enjoy the Spirit of the Gospel, while you have the sweet consciousness of having faithfully discharged your duties.

C O R R E S P O N D E N C E .

ENGLAND.

BIRMINGHAM CONFERENCE.

Birmingham, October 11, 1862.

President Cannon.

Dear Brother,—As I know your desire to hear from us, and feeling it may be interesting to you, and the readers of the *Star*, to know the operations and condition of the work of God in this portion with which I am more immedi-

ately connected at present, I willingly comply with this part of my duty to forward you the necessary information.

As you are aware, in the early part of this year we underwent an ordeal of no very pleasing nature. The Enemy of truth, envious of the good spirit we enjoyed at our General Council, and the influence and prospect at our own Conference meetings, instigated an agent of his, named Tarrott, to com-

mence a war against us. That man, one of the most degraded, vicious, ignorant and repulsive specimens of lying and hypocritical humanity, published placards in vast numbers about the town, on which was the most insulting and exciting language, announcing lectures, giving challenges, and uttering the most personal abuse to which his unholy powers could give vent. Committees were formed, and chairmen were solicited from respectable ranks in society, the aid of clergymen and ministers was begged, and every exertion was made to create an excitement against us. His lectures, although full of abuse, calumny, and horrid misrepresentations, utterly failed in raising an excitement, and were, I have no doubt, a pecuniary loss. Foiled in his expectations, he left no stone unturned to throw at us, and at length, with that dogged perseverance that characterizes the Devil in his opposition to the Saints, he lectured in the open air opposite my house and our chapel, and raised a mob of ignorant, low "roughs," and headed them. They entered our chapel and commenced their work of destruction. Our windows were smashed, and the chapel otherwise damaged, as the wicked whims of the "destroying angel" of Christianity suggested. Thousands of people congregated around our place of worship, and on my appearance in the street after meeting, the most horrid exclamations and noises rent the air, and stones and other missiles were thrown at me. I went to the public office and requested the protection of the police for our property and ourselves, which I am happy to state was extended to us at once, and the sergeants and policemen did their duty very willingly and efficiently. I counselled the Priesthood and the Saints with the best wisdom I could obtain from God, and although it was difficult to refrain from retaliation by many, yet by obedience and a steady course in the prosecution of our duty under those circumstances, and the blessing of God, the excitement is wholly over, the chief agent has departed in disgrace, and peace is once more restored. Our chapels are repaired, and the damages made up, to accomplish which, of course, has been heavy upon

our means, but we shall rise triumphant over all.

During the excitement and mobbing we were befriended by many, who expressed their disapprobation in strong terms. I cannot refrain from mentioning one circumstance. During the greatest excitement, a gentleman of the name of A. L. Knight, holding a governmental situation, and a member of the Church of England, rushed through the mob, and requested me to take hold of his arm and he would see me protected. He is well known, and his noble, manly and fearless conduct surprised many of the mob. The same evening, after attending the service of his own church, he came to our chapel, and at the close of the meeting sent in word to me stating that he was ready at my pleasure to see me safely home, which he did. His name shall be remembered at the resurrection of the just. The editor of the *Birmingham Daily Post* readily published a letter I addressed to him, in which I reported the proceeding of the mob and its leader, vindicated ourselves from the attacks made upon us, and claimed protection from violence as peaceable, law-abiding citizens, having the right to serve God as we felt to do, so long as we infringe upon no man's right, and break no law. I am convinced that the letter, together with a few remarks from the editor in relation to the production of our libeller, had a very good influence.

I am happy to state that a good spirit prevails among the Saints. Their hearts seem desirous to do good, to learn truth, and their eyes are anxiously looking towards Zion. And would to God that means were in our hands to gather thousands of honest, persevering souls who love the truth and comprehend, in a good measure, the purposes of God, yet cannot now see a way of escape from the judgments, calamities and oppression that are the doom of this generation. The Spirit of God in an eminent degree, however, warms their hearts, brightens their hopes, and they realize that they are the watch-care of Him who will gather His elect from every part of the earth by the various appliances and organizations that His wisdom and power have decreed. The Priesthood are zealous

in preaching the word, and travel to do so with great willingness, and the result is, that a lively interest is manifested wherever they go to hear them, and they find friends and hearers. Thousands this summer have been warned, and the seed sown will yet bring forth to the salvation of many. The seed belongs to the Lord of the harvest, and when we as his servants cast it faithfully abroad, we must leave it to his care, and the result will be as he designs it:—

We'll preach the word as He commands,
And leave the sequel in His hands.

We hold meetings at the Saints' houses in several districts (as well as our usual chapel meetings), and they are generally well attended. Our emigration last season was quite large, and very many interesting and sensible letters have arrived from the Saints. The *Stars* and *Journals* are sources of comfort always to the Saints, and we keep up our usual numbers.

So far as I am concerned myself, I am desirous to fill my mission honourably, to build up the Saints, and spread the glorious revelations of the Latter-days. I do realize the spirit of my calling, am humbly proud to be the means to do good to humanity, and am able to say that God blesses my labours.

I have already extended my letter more than perhaps desirable, and therefore conclude by praying God to bless you in the prosecution of your great duties, and all your fellow-labourers in the good cause, so that we may accomplish much good, and have the approving spirit of our God and the welcome of our brethren on our return to Zion.

Yours very truly,

W. G. MILLS.

SHEFFIELD CONFERENCE.

Sheffield, Oct. 14, 1862.

President Cannon.

Dear Brother,—Feeling satisfied that you are ever pleased to hear from those who desire the furtherance of the work of God, I thought I would pen you a few incidents of my journeyings.

After an absence of many years, nearly twelve of which I spent in and near Great Salt Lake City, the home of the Saints, where I have enjoyed those blessings which that land alone can give,

I was permitted, through the call of the servants of God, to visit the home of my childhood once more. On arriving there, very many of my old friends and acquaintances came in to see a person who had really returned from Utah. My relations treated me very kindly, as they always have done, and made many enquiries as to the truth of our religion and the rumours that have been circulated pertaining to us as a people; and I do believe that a spirit of investigation is awakening in the people, the result of which will be, in spite of bigotry and prejudice, that numbers will be added to the Church of God. Very many of my friends, who were not in the Church, invited me to their houses and showed me many favours. Sunday, Aug. 28, I met with the Saints in my native town, Oldham, where I addressed the Saints and many strangers, who gave good attention and afterwards expressed their entire satisfaction with what I had said, as being true, and stated that they believe the stories of our enemies to be false.

My visit through, I repaired to this my field of labour. I find the Sheffield Saints are warm-hearted and full of good works, under the Presidency of Elder Joseph F. Smith, who though young is like a father to them. He is esteemed very highly by the Saints, and by some who have not, for some reason or other, dared to own the Latter-day Work by baptism, although they have in every other way. In visiting through the Conference with brother Smith we found that the brethren, according to his report to you, had visited the authorities of Barrows-hill, with regard to the liberty of out-door preaching. They were refused the privilege, but have hired a very pretty room, the meetings in which are numerous attended by strangers, where I think there will be some good done, whether those who hate the liberty which the Gospel brings oppose it or not.

At our out-door meetings in other parts of the Conference the people have manifested considerable interest, but yet they seem rather indifferent about rendering obedience to the message that God has sent forth; yet, I am satisfied that seed is being sown which is bound to produce the desired fruit. How I pity the honest industrious poor

of this great nation, who have to drag out a miserable existence here, when, if they would only accept the boon the Gospel of the Son of God proposes to bestow on all who receive it, they might become the possessors of the righteousness of the Kingdom of God, and all other things would be added, such as are enjoyed in our mountain home—blessings of union, peace, love, health, strength, wealth, and prosperity of every name and nature that any rational, intelligent being could desire to enjoy, with the assurance from the Almighty that they were co-workers with him in establishing that universal reign of right, liberty, and brotherhood which they profess to wish to see brought about on the earth. On Sunday last, Oct. 12, a Conference was held here which was very well attended, considering the inclemency of the weather. Some most excellent instructions


were given, and we had a most interesting season together, which was seemingly duly appreciated by all present, including many strangers who attended. On Monday evening following, a tea party was held, when some two hundred surrounded the tables spread for the occasion. After tea we were amused and edified with entertainments, suitable to the wants of the audience, by the Saints and visitors. We were also favoured with an address from Elder John D. Chase, of Nottingham, recitations by Elders Sloan, Pratt, and S. H. B. Smith, with music on the melodeon by sister Cook, from Utah. Much good feeling was manifested by all present.

My love to brothers West and Bigler, and all the brethren in the Office.
Very truly yours,

THOMAS TAYLOR.

SUMMARY OF NEWS.

—o—

 AMERICA.—Advices from New Orleans report that a large number of people have taken the oath of allegiance to avoid the penalties of the Confiscation Act, which General Butler intends rigidly to enforce. The operations of the civil law have been resumed in New Orleans. The sheriff had opened six district courts. The country below New Orleans is much troubled by Confederate marauding parties, and a provost-marshal has been appointed for both sides of the river. The Confederate Congress has passed a new Conscription act, to include all able-bodied men between the ages of 35 and 45. The *New York Herald* asserts that Mr. Eli Thayer is appointed Military Governor of Florida, to carry out the scheme of introducing into the Southern States a loyal labouring population. The Government will equip from 10,000 to 20,000 six months volunteers, and station them in the States to be thus influenced. Each volunteer will receive a homestead of public lands, and free transportation for his family to the principal port of the State where they are located. It is intended by this means to infuse into the Southern States an industrious and loyal population in order to protect the Union men. It is supposed that the manufacturing and productive districts of England can be made to contribute to this emigration. The Federal war department has determined on the exchange of State prisoners with the Confederate Government. A letter from Louisiana is published in the *Providence Journal*, stating that the Confederate Government intends to emancipate and arm at least 400,000 negroes, and use them against the Federal Government, with the determination to rule or ruin. The *New York Times* thinks that General McClellan's report represents a fearful picture of life wasted in South Mountain and Antietam battles, and thinks the price paid was worth the capture or annihilation of the rebel army, and asks what officer, or what difficulties of country, or what combination of circumstances is to be held responsible for this worst of all bargains. The *Richmond Whig*, Sept. 30, contains the following:—"In the rebel Senate, on the 29th of September, Mr. Semmes, of Louisiana, submitted the following joint resolution:—Resolved, by the Congress of the Confederate States, That the proclamation of Abraham Lincoln, President of the United

States of America, issued in the city of Washington, in the year 1862, wherein he declares "that on the first day of January, in the year of our Lord 1863, all persons held as slaves within any State, or designated parts of a State, whereof the people shall be in rebellion against the United States, shall be henceforth and for ever free," is leveled against the citizens of the Confederate States; and as such is a gross violation of the usages of civilized warfare, an outrage on the rights of private property, and an invitation to an atrocious servile war, —it therefore ought to be held up to the execration of mankind, and counteracted by such retaliatory measures as in the judgment of the President may be best calculated to secure its withdrawal or arrest its execution." Mr. Clark, of Missouri, moved that the resolution be referred to the Committee on Foreign Affairs. He was in favour of declaring *every citizen of the Southern Confederacy a soldier, authorised to put to death every man caught on our soil in arms against the Government.* Mr. Henry of Tennessee, said that the resolution did not go far enough. He favoured the passage of a law providing that, *upon any attempt being made to execute the Proclamation of Abraham Lincoln, we immediately hoist the black flag, and proclaim a war of extermination against all invaders of our soil.* Mr. Phelan, of Mississippi, said that he had always been in favour of conducting the war under the "black flag." If that flag had been raised a year ago, the war would be ended now." The Confederates under Generals Price and Van Dorn, and supposed to number 40,000, attacked the troops under the Federal General Rosencranz, on the 3rd instant, at Corinth, in the State of Mississippi. Rosencranz officially reports that the Confederates were repulsed at Corinth with great slaughter. The latest official reports from Corinth state that the Confederates had been driven five miles back across Hatchie river, towards Corinth. The Federals captured two batteries and 300 prisoners. The Federal General Rosencranz reports that the Confederates are completely routed, and throwing everything away, and that the Federals are in sharp pursuit. The Confederate General Martin is reported killed. Southern papers state that the Federals are again preparing to move on Richmond, *via* Fredericksburg. Deserters and scouts report that the Confederates are falling back in the direction of Richmond. The Confederates have evacuated Frankfort, Kentucky. The Federals are advancing on Frankfort.

FRANCE.—The *Morning Post* has the following telegram from Paris, dated, Wednesday, 15th:—"A Ministerial crisis is going on. Fould, Persigny, Thouvenal, Rouher, and Baroche met to-day at the Ministry of Finance, after Fould had waited on the Emperor at St. Cloud. If their resignations are not accepted immediately they do not expect to remain long in office. Their successors will be retrograde and anti-Italian."

VARIETIES.

GRACIOUS HEARTS reflect most upon themselves: they do not seek so much what to reprove in others, as what to amend in themselves: they love to look inward, and being sensible of their own failings, are tender in reflection on the weakness of others: whereas those that are most inquisitive into the lives of others are usually most careless in reforming their own.

PATIENCE.—"You can do anything if you will only have patience," said an old uncle who had made a fortune, to a nephew who had nearly spent one. "Water may be carried in a sieve, if you can only wait."—"How long?" asked the petulant spendthrift, who was impatient for the old man's obituary.—His uncle coolly replied, "Till it freezes."

A VALUABLE FUNCTIONARY.—A clerk was assisting a clergyman, who had come to preach a charity sermon, to robe before the sermon commenced, when he said to him: "Please, sir, I am deaf!"—"Indeed, my good man!" said the clergyman; "then how do you manage to follow me through the service?"—"Why, sir," says the clerk, "I look up, and when you shuts your mouth I opens mine!"